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ISLAM versus COMMUNISM

BRIEF COMPARISON

By

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Three Systems of the World.

Below the reader will find brief notes of comparison on the fundamental principles of Islam and Communism. At present three great systems are contending for supremacy in the world. Two of them are openly ranged against each other. The third, though for the present withholding itself in the background, is waiting for the outcome of the collision of the first two. These warring systems are Communism and Capitalism whilst the third constitutes Islam, which God, for inscrutable reasons of His own, has been holding back to usher forth at the crisis of the first two. In His infinite wisdom God has decreed that the Ahmadiyya Movement is to be His chief instrument in bringing about this great change in the set up of Islam. This is evident from the fact that God has raised in the person of the Holy Founder of the Ahmadiyya Movement, the exalted Messenger of the Latter Days who holds the same position in the Islamic Dispensation as Jesus held in the Mosaic Dispensation and is destined to bring about the final and lasting triumph of Islam.

1861

Gog and Magog

Gog and Magog are labels applied by Islam to the present-day Communism and Capitalism. The Quran has prophesied that like a great deluge these two systems will swamp the earth in the Latter Days and that all the material resources of the earth will fall into their hands. (Sura Anbia) Gog stands for the peoples of U.S.S.R. which is the leader and pivot of Communism. Magog stands for Capitalism or in other words the Western Democracy which embodies Britain and the U.S.A. Both these systems, radically opposed to each other, stand in deadly battle-array. Though not in death grip physically, there is, nevertheless, going on a secret war which in present phraseology is known as Cold War or in other words the War of Nerves. This cold war is likely to end soon in hot war and things are moving so fast and at such a dangerous speed that the partially slumbering volcano may erupt at any moment and its destructive lava sweep over every country and people of the world.

Universal Menace

Outwardly both these systems—Capitalism and Communism—belong to the economic and cultural spheres, but in fact their tentacles run deep into politics, ethics and religion and their rise and fall affects all fields of human activity so much so that no community or country of the world can remain unaffected. It is, therefore, the bounden duty of all to take stock of their present situation with a view to en-

abling themselves to draw up a programme of life for their security. He who thinks that he can stand aside and feel secure is labouring under a dangerous delusion. He is the type of the pigeon that closes its eyes at the sight of the cat and thus considers itself to be safe from its attack, or the like of an ostrich, who buries his head in the sand in the mistaken notion that he is now safe from his pursuers.

Communism Summed Up

Communism may briefly be summed up as follows:—

All wealth and all means of wealth must be nationalised. Individual property should be given place to collective possession. Wealth produced under collective organisation out of collective resources, should be distributed under collective supervision among individuals according to their needs on the basis of an equitable system. All are to work according to the best of their powers, but distribution must correspond to the needs of the individual. On the other hand Capitalism which is now also dubbed as democracy admits that every individual has a right to make individual effort for the production of wealth and he can also dispose off his produce in any way he likes. That ofcourse is the theory of this system but in practice Capitalism gives such free reins to their rights so as to allow the accumulation of the national wealth in a few hands. This leaves no room for doing away with the wide gulf existing between the rich and the poor.

Re-action Against Capitalism

Communism, as a matter of fact, is a violent reaction against extreme Capitalism, or in other words it is its natural offspring. For centuries the world economy was working on capitalistic lines. The wealth of various nations and countries was slowly concentrating in a few hands whilst the majority of the people could hardly make both ends meet. Poverty, indigence, want and helplessness were the natural concomitants of this system. Capitalism in its worst form showed itself in Russia where the Czarist regime with its corrupt dukes and rotten and depraved nobility had reduced the whole population to mere serfs who only lived to minister to the satisfaction of the low desires of the upper stratum of society. Whether it was man in the street or a day-to-day labourer or the tiller in the field, he was no better than a dumb driven animal. Indeed he was worse. An animal has at least the saving grace of being insensible, but the Common man in Russia though sensible had no means to assuage his sensibility. Hence as is inevitable and has been the universal experience, the oppressive system of Russia produced in time a violent reaction against the established regime and ultimately swung the pendulum from one extreme to the other.

Right Balance Between Individuals and Collectivism

In contra-distinction to these two unnatural systems one of which bolts out individualism while the other effaces collectivism, Islam chalks out a golden via-media. In general

it admits the individual's right to self-effort and its fruit, but at the same time it puts an effective curb on its extreme form. It has very wisely devised a machinery by which wealth cannot accumulate in a few hands. It has taken steps to see not only that the rich do not grow richer, but that they part with some of their wealth to uplift the poor. It tries to maintain an equilibrium between the two classes of society. Islam thus embodies the good points of these two rival systems contending for supremacy at present and at the same time it steers clear of their evils—adding its own additional provisions to safeguard society and contribute to general good and happiness. That is why in all those Islamic countries where the people have tried to follow the injunction of Islam neither Capitalism nor Communism have in their frightful forms ever taken roots, though it is a matter of regret that very little of true Islam meets the general eye. Wherever Islam is practised extreme individualism has never encroached upon humanity as whole, nor has the dragon of Collectivism swallowed man as an individual. In fact Islam presents an impregnable steel wall against Communism.

Basic Point—The Islamic System

As a matter of principle Islam lays down that God has created all means of producing wealth for the good of mankind. It does not admit the monopoly of any one individual or one section. The Quran says: **خَلَقَ لَكُمْ مِنْهَا نَفْسًا وَمِنْهَا رِزْقًا** *i.e.*, "O ye people who live on this earth God has created the earth and all that is in it for the good of you."

all.” Thus Islam admits the claim of all to the means of producing wealth and denies the monopoly of anyone. This is the open-door policy for all. But at the same time Islam admits the claim of individual effort to the fruit of its labour. Says the Quran: **وَلِلّٰهِ فَضْلٌ بَعْضُكُمْ عَلَىٰ بَعْضٍ فِي الرِّزْقِ - اُولٰٓئِكَ يَتْلَوْنَ اٰیٰتِ اللّٰهِ وَيَتَذَكَّرْنَ اَنْ يَّوْفُوا بِمَا لَمْ يَنْتَهِ** *i.e.*, “Working under divine laws some people gain advantage over others in wealth (again) Don’t they see that God widens for some people their means of livelihood and straitens them for others.” Keeping in view these contra-distinctive principles we notice that so far as the means of production of wealth are concerned they are open to all without any distinction whatever. But on the other hand, Islam also recognises and accepts the natural results of individual capacity and the right to the fruit of individual effort.

This is the only natural form to maintain a right balance between the two extremes.

Natural Incentive to Individual Effort

Against this, Communism, by collectivising the sources of wealth has destroyed all personal initiative which is the greatest motive power for one’s putting forth one’s best. Indeed there are several other motives inducing a man to work but the most extensive and the most forceful motive power which induces a person to give the best of his self to the work in hand undoubtedly belongs to this personal initiative. No

individual is free from it. Indeed every human being has this initiative planted in himself by Divine hand so that he should not only work hard but also directly eat the fruit of his labour without being beholden to others. Yet Communism has tried to crush it out of existence altogether. It is true that to help others and to work for the service of others is a noble human instinct and Islam has taken this side of human nature also into consideration, but Islam wants to maintain a right balance between all human motives. As the natural human desire to make the best of one's own efforts cannot be effaced so Islam has devised a happy via-media, and individualization and collectivisation have been used in the best possible manner.

Spirit of Healthy Rivalry

Communism cuts at the root of another human instinct which impels man to go ahead of others and is one of the great motive powers in individual and collective advancement. It is this desire to excel others which hastens and widens our sphere of activity. Human brain thinks better and deeper when moved and impelled by this desire of excelling others. As a matter of fact this spirit of healthy rivalry and excelling others known as *ambition* is one of the greatest natural motives which impel man onward and accelerate his speed of activity so that his heart burns with the desire to beat all others in the race of life. Yet in Communism this spirit of excelling others is almost paralysed if not positively crushed.

Individual Sympathy and Fellow-feeling

Communism also very greatly interferes in the exercise of human sympathies and fellow-feelings, for in Communism there is virtually no place for helping one's friends, relatives, neighbours and the poor which is a great redeeming feature of individualism. In collectivization it is the government that takes upon itself the duty of providing for others. Yet philanthropy, fellow-feeling and individual sympathy are all qualities that immensely help man in the improvement and perfection of his morals. Human nature is activated and developed to its fullest extent when it is moved to pity, which is in fact the divine quality of mercy reflected in man and comes into play at the sight of one's relations, friends, neighbours and the poor when one sees them around him in dire need and trouble. The door to exercise these moral qualities can remain open only if there is room for individual effort, but Communism turns man into a veritable machine although nature has not meant him for that. God has planted love and sympathy and fellow-feeling in every human being. So there should always be a way open for the exercise and development of these noble qualities. Would, that the leaders of Communism had kept this side of man in view! Man is not motivated only by "brain"; he is also endowed with what we understand by the word "*heart*". As long as man's morals are not governed by reason-cum-sentiment man's nature would, as it were, be half-paralysed. True that there are some dangers attendant upon individual exercise for help and sympathy. The giver is sometimes prone to

making a show of his obligation while the receiver is apt to develop a sense of inferiority. But Islam has guarded against both. He, who tries to make a show of his generosity is told that, by so doing he loses all claim to merit in the sight of God. He is indeed guilty of a heinous sin. So Islam directs man to see that as far as possible individual help should be rendered as secretly as possible so that the right hand should not know what the left hand does. Islam emphasizes that both the giver and the receiver should not be actuated by any baser motive. On the one hand, it lays the greatest emphasis on work and honest living and prohibits man to expose his sense of want to others in so far as it is humanly possible for him. Begging, extending of one's hand's or asking of help are discouraged. On the other hand, to guard against the danger of needy persons suffering for not exposing their needs to others, Islam commands people of wealth and means to look for the needy and the helpless and render them voluntary help without their asking for it. It enjoins upon all well-to-do people to live and move about in the world with eyes open so that they may foresee the needs of the poor, and the helpless and thus help them without injuring their sense of self-respect. In this way, Islam maintains a wise balance between reason and sentiment. But Communism woefully ignores this side of man.

 SIKH NATIONAL ARCHIVES OF CANADA

Depreciation of Mental Faculties

It is strange that Communism, despite sacrificing sentiment to reason, sets a poor price on reason too. Communism

accepts man not as an embodiment of reason but a being no better than a machine worked by the organs of hands and feet. His value is based on what he can put forth as his production. It is, however, a well-known truth that if a higher quality is not valued and appreciated at its true worth it is bound to deteriorate. Sooner or later it is sure to come down from its high pedestal to the level of the lower organs. Thus Communism tends to injure reason and intellect. The evil consequences may not be evident soon but ultimately and in the long run it is sure to affect us if not in our present generation, then surely in our next. It is the law of nature that if a thing or quality does not remain in good use long, it leads to its ultimate atrophy.

Natural Division of Human Rights

Communism has another great defect. In the distribution of human rights it does not keep in view the natural division of these rights. It has only one measure and one principle for all. But human rights are of diverse kinds. The preservation of some rights belongs to the government, the distribution of public posts and offices, the administration of justice, etc. In this sphere of rights the door to progress and prosperity should be open to all alike without any distinction at all. But there are other rights which a man possesses owing to his natural and inborn qualities and aptitudes or which are the results of his personal and individual efforts, for instance, his diligence and qualities of the body, the heart and the brain. In these some inequality is bound to occur for

who can ignore mental and physical differences? Who can blot out inequalities in individual effort?

Reliance on Unnatural Props

Communism and Capitalism both suffer from one great defect. Both of them seek to take man out of his field of self-effort and make him rely on external props, thus reducing him to a slothful being. Capitalism accumulates wealth and thus renders the wealthy idle, while Communism makes people depend upon government and so makes them lose the great natural initiative and incentive. But Islam keeps man into the field of activity. It wants him to keep on working and struggling. Sometimes Islam too brings in external props yet only to the extent that man does not give up his self-effort, and that is the right natural way. It keeps alive in man the desire to work and support himself. This helps to keep his brain active and alert. And in case of emergency external props too are not lost sight of. It is an undeniable truth that man should not be reduced to a state of total dependence upon government. On the other hand if he relies on his hoarded wealth even then he is apt to lose his power of self-reliance. Indeed once he ceases to strive for his own living and for further progress an atrophy of his natural powers is sure to set in. Whether rich or poor Islam says that man must keep on working for the necessities of life and try to pave his own way. Thus alone he can maintain a healthy outlook and keep off from falling into the slumber of idleness.

Gross Neglect of Spiritual Side

Religious minded people whether they be Muslims, Christians, Jews, Buddhists, Hindoos, Sikhs or the followers of any other religion, must also bear in mind the fact that the whole living, and being of communism is materialistic. It is entirely swayed by materialistic philosophy and in practice too its whole stress is laid on the physical side of man. It totally ignores the spiritual side. It is indeed out to destroy spirituality by every means. It may deny belief in God or it may not, it may declare its disbelief or keep mum on it but the hard fact remains that its one purpose is to cut at the spiritual side of man. Its practical expression has taken the form of atheism. It has certainly destroyed the better half of man. The future offspring of these practical virtual atheists is sure to be rank dis-believers in God. It would indeed be hard to expect any seeker after God among them. No wonder some of them are active crusaders in the spread of atheism.

The Iron Curtain of Russia

Strict secrecy is another sign of Communism. The iron curtain of Russia is well known. If Communism is really a useful thing and a mercy to man, why this secrecy about it? Why are foreign observers shut off from Russia? Why do Communists pursue a policy of secret penetration in foreign lands. The history of the world bears witness to the fact that no truth was ever given in the garb of secrecy. From our great progenitor, Adam to the greatest of pro-

phets, the Holy Prophet of Islam (peace be on him) and then from the latter on to the present day all the prophets and reformers that have appeared in various parts of the world at various times, have proclaimed the truth with the beat of drum and have never made any mental reservation about it or even tried to keep it under a bushel. Indeed one must seriously consider why Communism maintains such secrecy? Why is not Communism placed in the open market? Why is peaceful propagation of non-Communist ideas banned in Soviet Russia? This is certainly worth serious thinking by all wise men.

Universal Islamic Equality

Now I take up the Islamic point of view. As I have already stated Islam teaches that this earth with all its resources and natural wealth is for the good and benefit of all men. Islam does not recognise the monopoly of any particular class or people to it. At the same time it does not ignore the differences in property or wealth due to the personal striving and intelligence of different individuals. It is thus not a question of the equality of distribution of wealth for that is inevitable. It is the question of the equality of opportunity that every race or class of people or individual is entitled to. But even more important aspect of the equality of man is not what relates to the distribution of wealth but what relates to the status of man as an individual and the status and position of different races of mankind. It is this aspect of the question that deserves our consideration

for it is generally here that the social gulf is created and rival camps come into existence. It was in view of this that the Holy Founder of Islam said:

“Hearken ye people! your Lord is one and your progenitor was also one. Aye hearken to me o ye people! An Arab has no superiority over a non-Arab nor has a non-Arab any superiority over an Arab; nor do the whites have any preference over the dark coloured people excepting, of course, what an individual can acquire by his personal qualities of morals, intelligence and self-effort”. (Musnad Ahmad).

This Islamic principle is at the root of the Islamic conception of equality which has placed all the peoples and nations and races on the same level. At the same time Islam recognises and promotes the inborn individual desire to excel others. Each individual and people is free to excel others by the exercise of healthy personal striving.

Free Circulation of Wealth Emphasised

A question may here arise that if in spite of the fact that earthly resources are for the benefit of all people without any distinction what is the remedy that Islam proposes to smooth down the inequalities that inevitably come into being owing to the natural disparity in the efforts and intelligence of different individuals and the consequent accumulation of wealth in a few hands? That is a valid question. And Islam has a remedy for this also. The Quran says:—

“Those who hoard up gold and silver and spend it not in the way prescribed by Allah, give to them the tidings of a painful punishment. They should remember the day when it shall be made hot in the fire of Hell, and their foreheads and their sides and their backs shall be branded therewith, and it shall be said unto them: “This is what you hoarded for yourselves; so taste ye now what you used to hoard up.” (Tauba, 5)

With this golden teaching Islam forces the well-to-do to bring out their superfluous wealth into the open market and thus indirectly help to support the poor and the needy. If a person invests his accumulated wealth in commerce and industry he certainly benefits the man in the street. Islam warns the hoarders of wealth that if they store up their wealth they would be creating trouble for themselves not only in the life to come but also in the present life. This is amply borne out by the present day insecurity born out of racials as well as class rivalry. The present day gruelling competition and struggle between the capitalists and the labour, the trade unionists and the business magnates is an open secret. It is indeed this cut-throat struggle between the capitalist and the common man, between the master and the servant which has embittered the lives of all and has destroyed the peace of mind of the people at large.

Islamic Law of Inheritance

But Islam does not content itself with laying down general principles only. It has devised an effective machi-

nery for a fair and equitable distribution of wealth. To keep this machinery in running gear it has laid down definite instructions. For instance, it lays down as a divine command that property must be fairly divided at the death of the property-holder among all near relatives. This law of inheritance has been very wisely conceived. It does not recognise the law of primogeniture. It recognises the claim of all children and other kith and kin. According to a well defined proportion the whole property is divided among the children of the deceased, male and female and his parents and in some cases his brothers, sisters and other relatives. Thus Islam has created a sort of hurdle at the different stages of time in the way of accumulation of wealth and at the passing of each generation a new hurdle is imposed to equalize the disparity which may have been created in the meantime. It is not merely the division of heritage that is aimed at, but the fair and equitable distribution of national wealth is also one of the objects. As a corollary to this law of inheritance, Islam has also devised and enforced what may be called the law of Testament, according to which every Muslim can will away one-third of his property for the non-kindred inheritors. For instance, if one holds property worth 3 lacs of rupees, he can set aside $\frac{1}{3}$ of it, *i.e.*, one lac of rupees, for those who are not within the circle of his legal inheritors, or for some charitable institutions, or for similar other purposes. This supplementary arrangement has proved a means for disposing off accumulated wealth among the general public and thousands of

righteous Muslims have in their time left instructions to that effect.

Effective Machinery of Mutual Help

There is another Islamic law which not only advocates the co-operative basis of society but also arranges practically to disperse and spread accumulated wealth for the general good. This law is two-phased, obligatory and voluntary. The obligatory side of this law is what we call the law of *Zakat* by which an Islamic government can collect a good sum of money ranging from $2\frac{1}{2}\%$ to 20% of the total national wealth to be spent on the poor, the needy, people in straitened circumstances and for public good. It should be borne in mind that this tax is not collected from the rich only but from every one who has a definite amount of surplus over his minimum requirements. The idea is to lift up those who are needy and helpless and thus equalize the general disparity. The words used by the Holy Founder of Islam in this connection eloquently explain the purpose of this obligatory tax. He is reported to have said "the object of the institution of *Zakat* is to cut away a part from the income of better-off people to be returned to the poor and the needy" (Bukhari). The words to be *returned* are most wisely chosen and deserve particular notice. They are purported to imply that this tax is not to be deemed as an act of goodness to and obligation upon the poor lest the rich should feel that they are doing an act of kindness to them. The idea is that they should do it as an act of duty and the poor should accept it as a matter of right. The

great Creator of human nature intends it to be known that the wealth of the rich is mainly due to the industry of the poor; hence the poor have a rightful claim upon the wealth of the rich. That this is to be so is self-evident. For, in first place, everything belongs to God Who is the Lord and Master of all. Hence, as His creatures, all have a claim to everything. Secondly, the production of wealth is mainly due to the labour and industry of the poor. Again the word *Zakat* signifies purification and augmentation, for, on the one hand, the levying of this tax releases the giver from the obligation he owes to those who have been instrumental in the production of the wealth, on the other, this adds to and augments the resources of those who receive it.

Voluntary System of Mutual Help

As we have stated there is a voluntary side of taxation as well. This is summed up under the general term 'charity'. It includes all kinds of alms-giving that are not obligatory. By instituting this charitable organisation Islam has not only helped the poor and the needy but it has also promoted general philanthropy which means mutual love, sympathy and fellow-feeling. Islam is keen to keep alive this side of human nature and it has consequently laid great stress upon it. The Holy Prophet of Islam has counted it as one of the greatest virtues and a highly meritorious act in the greatest virtues and a highly meritorious act in the sight of God. Himself, the Holy Prophet was most open-handed in the distribution of alms. It is said that his hand

moved with the swift motion of a gale which disdains all obstacles. He would often advise his followers that whereas it was necessary to spend openly out of the government-collected money, i.e. *Zakat*, they should make it a point to distribute personal and individual charity in a way that the right hand did not know what the left hand gave, so that the giver and the receiver may both be saved from the superiority or inferiority complexes. As noted above the indirect way of helping the poor and the needy was instituted by way of voluntary contributions as opposed to government collection of *Zakat*, which is obligatory. The idea is that not only should the rich and well-to-do part with a goodly portion of what they have earned with the help of the poor but they should also be inspired and actuated by the ideas of fellow-feeling, love and sympathy. Thus whereas Communism turns man into a machine and kills all these noble qualities that should characterize a human being Islam engenders and promotes them in the best possible manner.

Islamic System of Commerce and Trade

Then again, the Islamic law relating to business and commerce, etc., also acts as a great brake against undue hoarding. For instance, Islam declares the institution of interest or usury as forbidden and unlawful for it is mainly this taking and giving of interest that destroys the general equilibrium between man and man. In the first place the idea that a man can borrow money as he likes at a certain rate of interest encourages him to undertake enterprises be-

yond his power. It also tends to make people's money flow into a few hands. As a matter of fact, institution of interest has turned capital into a dreadful monster. Stop this dealing in interest and you will find all the great trades and businesses going out of the hands of the few capitalists. Trade and commerce will, then, change into co-operative systems of commerce and industry which help in diluting and dissipating great hoardings and the general wealth of the country will consequently pass into the hands of the government or be fairly spread over the public. It is obvious that co-operative enterprises or government ownership in certain well-defined lines helps in keeping healthy balance between individuals which is beneficial both politically as well as nationally. The prohibition against interest and usury also prevents the rich from exploiting the poor for, then, they can no longer suck the blood of the labouring class. To say that the present-day business cannot be run without the institution of interest is an illusion bred by the present West-ridden conception. It is the outcome of the Western capitalistic system that has unfortunately gained world-wide sway. But it can gradually be dispensed with. After all, before the rise of the West, trade and commerce were carried on in a greater part of the world without the intrusion of this capitalistic device of exploiting the poor. We hope to God when interest is abolished trade and business will still flourish and flourish better than before. Instead of the present system Islam prefers business on the debt-of honour or on debt based on mortgage or through a system

of co-operation. Business in these forms keeps commerce and trade open without disturbing the general equilibrium and without offending or crushing those noble instincts that go to make a man.

To the prohibition of interest Islam has also added the prohibition of gambling. In gambling the individual, rather than rely on his personal effort and skill, depends more upon chance which not only destroys morals but creates an undue disparity of wealth without even the use of any kind of effort and skill so as to make a person lose his life's earnings in a few seconds and make the other person rich in the same manner.

Remedy for Economic Crisis

The above-stated law relates to cases where there are no extraordinary circumstances facing the people of a country. But if an emergency arises and an unusual situation is created by war or famine affecting food and other means of subsistence then Islam proposes extraordinary remedies for such situations. If, for instance, as a result of such extraordinary circumstances a part of the country or people be in danger of dying from starvation owing to shortage of food, Islam ordains that all resources must be pooled together and rationing resorted to, so that none should suffer needlessly. There is a well-known *hadith* which reports a companion of the Holy Prophet as saying:— "We started on an expedition with the Holy Prophet but it so happened that our food stocks ran short and the people were in great

distress. We, therefore, made up our minds to slaughter a few of the riding camels to meet the situation. At this the Holy Prophet ordered us all to bring together what we possessed of our meagre stocks of food and then out of this common stock he rationed us all till we were able to tide crisis" (Muslim). There is another tradition which reports the Holy Prophet as saying:— "The tribe of 'Ash'ar have a very praiseworthy custom among them. Whenever during a journey or even at home they run short of food they resort to the pooling of individual resources and then out of this common stock they equally divide food among themselves with common measure. I am of them and they are of me" (Bukhari). It is clear from this that though Islam does admit an individual's claim to what the individual has earned it also keeps the collective welfare in view. It looks after the needs of the poor and under extraordinary circumstances it even enjoins collectivization so that in times of emergency people may not unduly suffer. This indeed is the happy means which Islam aims at and it is only this which can promote and preserve peace in society.

Special Governmental Responsibility

Lastly, there are always some people whom the government or society must look after, such as the ailing, the cripple and the halt who, owing to some natural defect or acquired weakness may not be able to earn their living, or what they earn may not be sufficient for their legitimate needs or there may be the unemployed, whose unemployment may not be due to any idleness on their part or to voluntary

shirking of work. It is such people whom, according to Islam, the government or society is bound to look after and provide for their minimum requirements so far as the basic requirements of food, clothing and residence are concerned. (Chapter '*Tauba*'). This is further clarified by the Holy Quran where it says that the provision for the basic needs of the creation, is the ultimate responsibility of God Himself (chapter '*Hood*'). Hence a wordly government which claims to represent divine government is bound to look after the needs of such incapacitated people who cannot, in spite of their will to work or in spite of their effort, make both ends meet.

Summing Up

To sum up, Communism weakens: (a) Individual self-effort and destroys the great natural incentive to work. (b) It kills feelings of human sympathy and fellow feeling. (c) It puts no value upon brain work and thus puts it on the road to decline. (d) It ties down man's economic condition to unnatural external props. (e) It deals a death-blow to spirituality and sows the seed of atheism and materialism. In sharp contrasts to this, Islam adopts. (a) a via-media between Communism and Capitalism, combining the uses and discarding the abuses of both. (b) It admits the right of an individual to what he has earned by self-effort and at the same time devises a machinery for a fair distribution of national wealth. (c) It leaves an open door to everyone to make use of the natural resources of wealth.

(d) It keeps alive and strengthens sentiments of love, sympathy and fellow-feeling. (e) It keeps in view the spiritual relationship between the Creator and the created.

Future of World Peace

Thus, against the extreme systems of Communism and Capitalism Islam is the via-media or the happy means which can best promote the human ideals of brotherhood, progress, culture and civilization. And we hope to God that the future of the world will be based upon Islamic principles which are bound to reassert themselves with the coming renaissance of Islam, that has already been ushered in with the appearance of the Promised One. How beautifully does the Quran say :

“O Ye Muslims We have made you a middling people, avoiding the extremes. It is your duty now to guide the people of the world to the right path for they are straying away from the path of truth and rectitude. Ye are indeed the divinely appointed witnesses for the path of righteousness.”

Indeed the time is not far distant when the via-media offered by Islam will become a highway for the nations of the world to follow and the path chalked out by our Lord and master (Peace and blessings of God be on him) will lay the foundations of world peace by setting at rest all individual anxieties and mental worries and removing national jealousies and prejudices.

AHMADIYYA MOSLEM MISSIONS

During the last 60 years from the birth of the Ahmadiyya Movement different missions have been established in foreign lands some of which have been noted below for information.

Besides, there is a large number of branches both in India under the Head Quarters at Qadian, and in Pakistan, under the Head Quarters at Rabwah, which are not mentioned here for want of space.

Centres & Head Quarters

- (1) India:— Qadian, East Punjab.
- (2) Pakistan:— Rabwah, West Punjab.

Missions in Foreign Countries

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